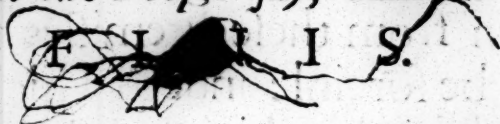


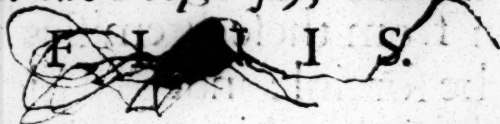
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A
TRUE COPY
OF THAT
SERMON

WHICH

WAS PREACHED AT SAINT

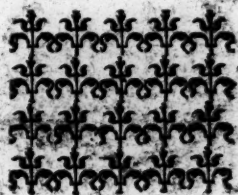
PAVLS the tenth day of OCTOBER last.

THOMAS CHESHIRE, Minister of Gods
holy WORD and SACRAMENTS.

ISAIAH. 17. 29.

What have I now done? Is there not a cause?

Et male dum recitas, incipit esse tuum. MAR.



LONDON.

Printed, Anno Domini. 1641.

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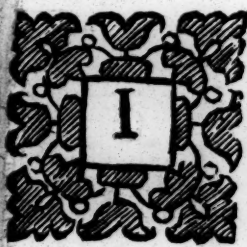
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T O
T H E R E A D E R.

 Never had the least intention to publish this Sermon, for I am sufficiently conscious of mine owne imbecillity ; and there are too many abroad, unlesse they were better respected : but being there is an imperfect, confused, surreptitious Copy printed, I am constrained to divulge this in the same terms I delivered it. It is a great straight I am brought into, *VÆ MIHI SI,* and *VÆ MIHI SI NON.*

T. C.

THE READER

TO THE READER
I have the honor to publish this
second edition of my
work, and there are
too many alterations to be made
to be respected: but being there
is an imperfect, confused, and
confused copy printed, I am constrained
to divide this in the same terms
I delivered it. It is a great fault
I am brought into, and I am
and V. E. M. I. N. O. N.

T. C.



P S A L. 148. 12.

*Young men and maidens, old men and children, praise ye the Name
of the Lord.*



Whole houres Sermon were but too narrow an entrance into my Text, if I should stand to speake of the holy Pen-man hereof: his work in generall, or this one particular Psalme: for himselfe, he was that man after Gods owne heart: that is his highest Title, and indeed, a *transcendent*, beyond all the sons of

Adam: he was a King, and a Prophet, in all causes, as well Ecclesiasticall as Civill, *Supream*: in foure particulars, I dare say he never yet was paralelled, for a *Shepherd*, a *Musitian*, a *Souldier*, and a *Prophet*. For the first, you know what service he did when he tended his fathers flock, he slew a *Beare* and a *Lion*, an absolute type of death, and the devill that *roaring lion*, to be conquered by the *victorious lion* of the Tribe of *Juda*. For a *Musitian*, he was the sweet finger of *Israel*: and by the divine touch upon his well tuned Harpe, was able to charm the devill himselfe, the evill spirit that assaulted *Saul*. For a *Souldier*, witnesse his service at the battell of *Elah*, where he slew that great Gyant *Goliath* of *Gath* the *Philistine* who defied the Armies of the living God: and if we may beleeve the women in their song, *David* had slain his ten thousands: which in effect was true, for in the slaughter of their Champion, the whole army of the *Philistines* was subdued. And for a *Prophet*, none ever so fully, and plainly foretold of the person, incarnation, passion, and resurrection of our blessed

blessed Lord, as this our Prophet: he was indeed a great sinner, and yet a greater Saint: sometimes extreame miserable, and anon exceeding prosperous: and as he himself, in respect of variety of condition, did Epiomize many other men: so his writings are the *compendium* in a lesser volume, of all divine Scripture. It seemeth our Saviour Christ set much by this book of Psalmes: in the Evangelists you may observe, that he alledgeth the words of *David* more than any other: yea almost then all the other put together. When the devill tempted our blessed Saviour, he urged for defence of his temptation, a Text of this our Prophet, for it is written, *He hath given his Angels charge over thee*: as if the policy of Satan had observed of what speciall authority the words of *David* were: and therefore though they might likelier prevail with him, than the words of any other Prophet: our carefull Mother, holy Church, considering the all-usefull excellency of this part of Scripture, hath wisely ordained a more frequent use thereof, then of any other, so that in every spirituall repast which she imparteth to her children, some portion of the Psalter, the Psalmes of *David*, is distributed, as the bread and salt, necessary for the rest of the sustenance: but I must not stay longer in the praise of this our Prophet, or his worke: himself in this present Text, bids us rather practise it upon God and his works, *Juvenes & virgines senes cum iunioribus, laudent nomen Domini, Yong men and maidens, old men and children, praise ye the Name of the Lord.*

Which words are the personall conclusion of this Psalm, which we may not unaptly stile, *Dauids divine Masque*, a heavenly Masque indeed! here are rare and strange sights, full of variety and motion, scarce any creature in the Universe, but the *Species* of it is here represented, and that in most lively manner: here are Angels, and the Host of heaven, Sun, and Moone, Heavens and Stars, Dragons and Deepes, Fire and Haile, Snow and Vapour, Winde and Stormes, Mountaines and Trees, Beasts and Birds, with creeping things, Kings and Judges. Yong Men and Maidens, Old men and Children, two and two together, as the creatures came into the Arke, the Spirit of God directing them what they shall doe,

doe, and giving each one his part, which is no more but this, *Praise ye the Name of the Lord.* You that desire strange and rare sights, O come hither, and view the whole troupe of Gods creatures in their severall shapes and actions, a *Chorus* that is led by Angels, followed by men, and directed by God: imagining thou now seest them all, in as narrow a compasse as this Psalm, in the height of their activity, setting forth the praises of their Maker, and yet stay not so long in contemplating them, as to neglect thine own Q. for thy selfe also hast a part together with the rest, *Juvenes & virgines, &c. Tong men and maidens, &c.*

For my better proceeding herein, I shall observe unto you, first, the contexture of these words with the precedent: secondly, what it is that is here required to be done, *the part* imposed, and that is praise to God: and lastly, the *Actors*, which are *Tong men and maidens*, and *old men and children*: so that you see, this Text like the Iron gate to *Peter* opens unto us of its own accord: and to study any nice division, were with *Esau* to hunt abroad for Venison, whiles *Iacob* hath it nearer hand. My prosecution upon the particulars shall bee plaine, according to that excellent rule of *Quintilian*, *Ita debet loqui Orator, ut non solummodo possit intelligi, sed ut non possit non intelligi, proculdubio ita debet loqui Theologus*: we are so to speak, not only that we may be possibly understood: but that we may not but be understood, I shall therefore proceed with what decent perspicuity I can, beginning with the first thing I propounded, the connexion.

First therefore, that man may know that this taske which is enjoyned him, is worth the labour, our Prophet shews that the very same befits the *Angels* themselves, and therefore is commanded them likewise, *Praise him all ye Angels of his*, ver. 2. and accordingly they perform it, yea it is the height of their felicity, to consort themselves in praises to their Almighty maker, and that not only for themselves, but in behalfe of us likewise: in the 2. of *S. Luke* the 13. when our blessed Saviour was born, *There was in the aire a multitude of heavenly souldiers praising God, Mirares, quod ipsi etiam angeli erumpunt e caelo pra latitia*, The angels leapt out of heaven, as

it were for joy, to congratulate mankinde with a morning Antheme of praise at the birth of our blessed Saviour. Thus you see that this part which is imposed upon man, is nothing derogatory to his worth, but such as the glorious Angels themselves are employed in.

Isa. I. v. 3.

But perhaps man may thinke this part, this duty too intricate for him to performe, and therefore will let it alone: lest through unskilfulnesse he should cause disorder: but to dash this excuse, the Prophet sheweth that the very *Beasts* and *Fowles*, yea every little *Worme* can performe this, which the devill perswades thee is so difficult: the holy Ghost to make man abashed of his untowardnesse in his service, sends him to be schooled by poore abject reasonlesse creatures, *Go to the Pismire thou sluggard, saith Solomon, consider the Lilly of the Field, thou covetous man, saith our Saviour, the Swallow and the Crane doe know their appointed times, the Oxe knoweth his owner, and the Ass his masters cribbe, but Israel doth not know, my people doth not consider.* So David here would have us to take view of the beasts, and trees, birds in the aire, yea the very aire it selfe, winde and storme fulfilling his Word, and then see whether we can endure our selves to be exceeded in the service of God by these inferiour creatures. Our Saviour tells the Jewes that the *Queene of the South* should rise up in judgement against them: and certainly not only the *Queene of the South*, but the very winde of the *South*, the reasonlesse, and senselesse creatures, shall as it were rise up in judgement against many of us at the last day, because they by the law of nature accomplish the will of God, to his immortall praise: which man, by a stronger, and better law of grace will not be brought unto: and so much for the *tuneablenesse* and *modulation* of this Text with the residue of the Psalme. And now to the duty, *Laudent nomen Domini, Tong men and maidens, old men and children, praise ye the Name of the Lord.*

The duty here enjoyned, is a due confession, acknowledgement, and magnifying of the infinite excellencies and perfections inherent in the Deity, and diffusively by reflex communicated to his creatures here below, but it is not an Orall confession,

confession only, for then the proud Pharisee would act this part the best, *Lord I thank thee*: but he had small thanks for his confession. The praise therefore that is here required, must be done, *ore, opere, and corde*, with tongue, heart, and hand. Our Saviour having forbidden swearing in that divine Sermon of his upon the Mount, shews us a Method how to affirm or deny any thing, *Let your communication be yea, yea, nay, nay*: not that we should vocally pronounce *yea, and nay*, twice over, for affirmation or deniall, for that might seem superfluous: but rather intimating thereby, that both our tongue and heart should concur in one: *yea* must be pronounced with the tongue, and *yea* with the heart: *nay* with the tongue, and *nay* with the heart also: not *yea and nay* (as some use.) a fit phrase I confesse for hypocrites, whose tongues & hearts dissent. So likewise in praising the name of our God, it must first be pronounced in the heart, as this our Prophet doth often stir up himself, with a *praise thou the Lord, O my soule*: and then echoed out with our tongue: and not only so, but must likewise be amplified, and commented upon by our actions. This is intimated in the 8. verse of this Psal. where the Prophet seemes to instruct the creatures how to praise God, *winde and storme fulfilling his word*. It is not enough for the winde to *whistle*, the raine to *rattle*: neither man to stutter out a few empty praises with his mouth: no, to praise God aright must be by *fulfilling his word*. In the 33. Psalm 2. *Psallite ei p'alterio decachordo*, Sing unto the Lord upon an Instrument of ten strings. And what is this instrument of ten strings: but the devout heart of a good Christian well tuned and rightly set to the *ten Commandments*. This is that Psalterie of ten strings, which God chiefly delights in: this is that musique which glads the Angels, and moves attention in the Lord himselfe. Thus S. Augustine alludes upon the place, in his enarrations on the Psalms: and more fully in that excellent little booke of his, *De decem Chordis*. Good workes should say unto orall confession, as Ruth did to Naomi, *Whither thou goest, I will go: thy God shall be my God: the Lord do so to me, and more also*, *if I might but death part thee and me*, Ruth 1. 16. Where a holy conversation doth not concommittate verbal

Mat. 5. 37.

S. Aug. in
Psal. 146.

confession, that Sacrifice is an abomination to the Lord, *Vis ergo, ut iocunda Deo sit laus tua? noli bone cantilena tua obstreperare moribus malis.* Wilt thou therefore that thy praise may delight the Eare of God? then let not thy evill deeds with their harsh croaking, confound the melody of thy praising tongue. O let *Rebecca* have *bracelets for her hands*, aswell as *earings*, and *curteous language*, so shall our *sacrificed Isaac* take pleasure in her beauty, Let us not only *heare*, and *speak*, but *doe* the will of our Lord: for this is truly to praise the Name of the Lord.

And as we must praise God in thought, word, and work, so we must continually persevere, in every word, in every thought, in every worke, aiming at the praise and glory of the God of our salvation. An Instrument, if one onely string be out of tune, although all the rest be well set, yet that one keepes, such a jarring, and harsh sound; that the lesson plaied thereon, will relish as unmusically in a skilfull eare, as if all the strings were out of tune. If thou abstainest from swearing and drunkenness, yet if thou art given to lust, or if from these three, and yet addicted to covetousness, it comes all to one reckoning. The words of *S. Iames* are plaine, *He that offends in one Commandement, is guilty of all.* O looke carefully unto thy bolome sinne, observe diligently that one jarring string, never leave scriving and winding, till it be brought into right tune: and if that cannot be effected, Christ bids thee *breake it, if thine eye offend thee plucke it out, &c.* God will have a compleate harmonious Consort, a resolution for universall obedience: otherwise no acceptance. You see therefore the praise here spoke of, is no small matter, but such as contains the whole duty of a Christian, with heart, word, and workes, setting forth the glory of Almighty God.

But alas! how far short do we come of this? let us but look upon the vocall praise: many will pray in necessitie, few will praise in prosperitie: while the Corne is growing, the hedge is well fenced: but when it is reaped, and carried into the Barne, then the field lies open for Swine and beasts to range in it at their pleasure. When we stand in need of any blessing, we are somewhat carefull to please God, but when we are at

our

our wished-for journies end, we let the reines slacke. *Themistocles* was wont to tell his ingratefull Country-men the *Athenians*, that they used him like a shadow tree, under which when a storme happened, they would runne and take shelter, but when the storme was over, they would be ready to cut it downe and burne it. When there were any uproares or tumults in the Commonwealth, who but *Themistocles*? all the people would flocke to *Themistocles* for succour: but when there was a calme, and all things at peace through his good advice and industry: then who more base? who more contemptible than poore *Themistocles*? I would to God the same were not too truely to be verified of many ingratefull Christians to our Almighty Protector. It is Gods great mercie that he ever keep us in want of some blessing or other, or els he were like to have but a very little of our company. We are rightly compared unto a Heard of Hogs, their Keeper in the Tree beats them downe Acornes, they eate them up eagerly, thrusting and striving one with another who shall have the greatest share, but never looke up to the tree from whence their food descends, onely when they see their store spent, *Grunt* a little for more.

And notwithstanding there are some that seeme to looke up toward heaven with a gratefull eye for benefits received, yet they do it so coldly and frozenly, that it is like the overplus Manna to the children of Israel, it offends the nostrils of the Almighty: like as when some speciall potion is boyled in a brasse vessell, although otherwise of soveraigne use, yet the brasse gives it such an unseasoned relish, that it becomes good for nothing. Prayer and praise in a good mans mouth, is as Incense breathing sweetly before the Throne of God: but with others it is *brasse-avoured*, as I may so speak, and smels too strongly of the Cask, and therefore the Wiseman saith, *Praise is not seemely in the mouth of a sinner*, a place, though in the Apocrypha, yet generally alledged by the Ancient Fathers upon this subject. The covetous husbandman when he sees a plentiful harvest towards, or the Merchant a good returne in trading, they will perhaps afford a God be thanked, but with such an earnest *squintey'd* relation

Eccles. 15. 9.

to their profit, that a man may easily perceive, had not all things happened aright, they would not have given glory unto God, their sacrifice of thanksgiving smells too much of their temporal blessings. And indeed men commonly behave themselves so, as if they were no more bound to give God praise, then he to give them present benefit: but holy Job was of another temper, he did not only sacrifice for his children, whiles he enjoyed them: but when they were taken from him, together with his wealth and health, he still continues *sacrificing*, offering up the sweet sacrifice of praise and thanksgiving, *The Lord hath given, and the Lord hath taken away, blessed be the Name of the Lord.* A good man in this should imitate the Bells, they ring as pleasantly at a funeral as at a marriage. *Quando bene tibi est, lauda misericordiam Dei; quando male, veritatem lauda,* saith Saint Augustine. When it goeth well with thee, praise the mercy of God, when ill with thee, praise the justice of God, be thankfull in all things: not sleightly, as the manner of the world is, but chearefully, and with a good courage, as our Psalmist elsewhere exhorteth, *Sing unto the Lord a new song, sing praises lustily unto him with a good courage.*

Psal. 33.3.

And here I might enter upon a large field, concerning the manifold causes, which should incite us to a devout performance of this duty. The Prophet in the beginning of this Psalm, calling upon the Angels, Sunne and Moon to praise the Lord: he adjoyneth a reason enforcing them thereunto, *Let them praise the name of the Lord, for he commanded, and they were created.* They must praise God, and why? for the benefit of their creation, and being: but man hath far greater cause, for besides creation, common to us and them, there is that glorious worke of redemption by *Iesus Christ*: he gave to the *Angels* themselves only, when they were not, but he gave to us, *his own selfe*, when we were far worse then if we had never bene: in the creation, he shewed his *power*: in governing the creatures, his *wisdom*: but his *loving* and *love* was never so fully expressed, as in sending his only son to suffer death for sinfull mans redemption. I have read a Story of one *Salomon*, a *Crotonensis* in *Affrica* who made

Ver. 5.

made a Law, that if any man committed adultery, both his eyes should be pulled out: it chanced shortly after, that his owne son was taken in the fact: his father being an impartial upright Judge resolved to proceed according to law: on the other side, naturall affection (ye may well imagine) did mightily struggle in his breast, at last the good old man be- thought himselfe of this meane: he caused one of his owne eyes to be pulled out, and another of his sons, and so both *Justice* was satisfied, and *Mercy* abundantly shewed. God commanded man not to transgress, upon pain of losing both his lives: this, and that to come: but he hearkned not to the voice of the Lord, and what then remained, but universall condemnation of all mankind? There was only this one meanes of mercy, Our blessed Saviour *Iesus Christ* was graciously pleased of his unspeakable goodnesse to suffer one death himselfe, whereby he hath freed us from the second, everlasting death both of body and soule. I should finde no end, if I should fall upon peculiar blessings, attending this sinfull Nation of ours, together with the *Crowne* of all, the free and cleare currant of the Gospell of *Christ*. *Plato* was wont to thank the gods for three things: that he was a man, not a beast, a Grecian, not a Barbarian: and lastly, not of the vulgar rout, but that he was a *Philosopher*: but we have far greater cause: for besides that we are created after Gods owne Image, we are Christian men, and not only so, but freed from error and superstition, wherein millions of poore forraigne Christians are held captives. and this blessed condition waited on with peace and plenty, and many miraculous preservations of *King, and Church, and State*, far beyond all the Kingdomes of the world beside: deliverances from forraign enemies, and domestick traitors, *Ignem et aquam transivimus, & eduxisti nos in refrigerium*. Which text may most aptly be applyed to this land of ours: wee have gone through *fire & water*: the Spanish invasion in 88. there was the *warre*: and the gunpowder treason, there was the *fire*: and that *fire*, and that *water* would have had no mercy, but God in his infinite mercy hath delivered us, and settled us in a wealthy place, even a second *Canaan*. O therefore let all

Psal. 66. 12.

2.2. qu. 106.

In his hexam.

Enar. in Psal.
146.

Ephes. 5. 18.

2.2. qu. 91.

these move ye, yong men and maidens, old men and children to praise the name of the Lord, *Gratiarum actio respicit gratiam dantis, ideo ubi est maior gratia dantis, ibi debet esse maior gratiarum actio recipientis*, saith *Aquinas*. Blessings and gratitude are *Relatives*, and so by the rule of proportion, where God bestows the greater blessings, the receivers should returne the greater praise: the very beasts abhorre ingratitude, *Canes impartita alimonia servant memoriam*, & tu non servas salutis accepta? saith *S. Ambrose*, A poore Spaniell that is fed with a bit and a knock, now and then remembred with a crust of bread, how gratefully will he observe his benefactour? And wilt not thou O man remember thy purchased salvation by *Iesus Christ*? assure thy selfe thus much, as *S. Augustine* hath it, *Qui laudare non vult in hoc seculo, obmutescet in futuro*, He that will not sound forth the praise of God in this life, shall be struck speechlesse in the life to come, as he that had not on a wedding garment. As all waters come out of the Sea, so all return thither again: all the good we have, we receive at Gods hand. O let the rivelets of praise and thanksgiving returne to that place, from whence our benefiis doe spring. The water standing still putrifies, and becomes corrupted, and where there is not a recourse, and flowing back, by praise to God, the heart becomes a puddle: the more benefits, the greater corruption, and therefore this our Prophet professeth of himself, that *seven times a day* he would have recourse to God by praise, like the river *Euripus* flowing *seven times a day*: be filled therefore with the spirit, speaking to your selves in *Psalmes*, and *Hymnes*, and *spirituall Songs*. And here I might speak somewhat of that godly provision of singing, which our Church hath ordained, for the better stirring up our dull affections, and as *Aquinas* hath it, *Qui devote cantat, attentius considerat, quia diutius moratur super eodem*. This advantage we have by singing, that we may more fully consider what we say, because we stay longer upon every particular, then in ordinary reading. And here I cannot but remember you of a reall objection, made by one of the brother-hood in *Amsterdam*, seeing (saide he) we may not pray according to a set forme, for

for that is a *stinting* and *fettering*, (to use their owne expressions) of the *Spirit*, why then doe we not sing Psalmes, and Hymnes by the *Spirit*? without any prescript forme: the reason shall have my allowance: and I verily thinke, that many of their extemporary prayers sound as harshly in the eares of heaven, as his propounded singing would doe in ours, but to leave them in their *confusion*. And to shut up this point, The Apostle saith, *Now abideth faith, hope, and love,* 1 Cor. 13. *but the chiefest of these is love,* he gives love the preheminence, and one maine reason given by Expositors, is *propter durati-onem*, it outlasteth faith and hope, and shall accompany us to eternitie: when we shall enjoy that which we beleaved, and hoped for: then no more need of faith or hope, but love shall last for ever: in imitation whereof, I shall say: and now abideth these three things likewise, *prayer, patience, and praise*, but the chiefest of these is *praise*, and that for the same reason: here we stand in need, and therefore must *pray*: here we are afflicted, and therefore must have *patience*: but in heaven, there will be no need, either of prayer or patience, all teares shall then be wiped away, but *praise* shall still accompany us: we are but set to *schoole* as it were here, to learne this one lesson readily, of praising the Lord against we come to heaven, for there it will be our greatest felicity, alwaies to be singing, as the Saints and Angels now do, *Glory, and honour, and praise, and power, be ascribed unto the Lamb, and to him that sitteth upon the Throne for evermore.* And so much for the duty in general.

And now brethren, give me leave to acquaint you with some particular observations, by way of application. There is no impartiall Christian rightly informed, but must needs grieve, to see how highly God is *dishonoured*: and in those very things, wherein we are principally to *praise* and *honour* his great and glorious name, and that is in his owne *divine Ordinances*, when as *Coblers* and *Weavers*, and *Feltmongers*, and *Taylors*, and *Botchers*, *Frangere levés calamos*, & *scinde Thalia libellos*, when such doe take upon them to interpret Gods Word, directly contrary to Gods Word: for, *how shall they preach unlesse they be sent?* is the Apostles rule: and these audacious wretches to goe *impune*, nay, to be countenanced and

and upheld, and pamphlets printed in defence, and maintenance of them, a new *Creed* published, as if the *Apostles* had been deficient, wherein is *Blasphemy, heresie, schisme, and damnable reason*, compiled by one *John Turner*, a poore young *Laicke*, and (to gain the greater credit) he writes himselfe the prisoner of *Iesus Christ*, committed (as he well deserved) by the *Bishops*, lawfulnessse for every man to use the gift: the protestation protested, a most viperous proditorious piece of knavery: nay the *Pulpits* in many places do ring of doctrines of devils. One affirms that Parents ought not to teach their children the *Lords prayer*: another, that popish innovations did first begin when the *Apostles* ordained *Bishops*. One being in his *Pulpit*, and perceiving some few well devoted Christians with their hats off, he called to them to be covered, and to leave off that *superstitious complement*. Another went about to defend that barbarous and bloody act of *Felton* upon the *Duke of Buckingham*, naming him in the *Pulpit*. One, that it is superstitious and popish, to bow at that poore and naked name (to use his own words) *Iesus*: & therefore another at the end of his Sermon, professed he had purposely omitted to use that name, lest any one should have bin guilty of *Idolatry*, in using reverence to it. Another wil maintain, that there is no more holinessse in the *Church*, then in his *Kitchen*, nor in the *Lords Table* then in a *Dresserboard*. There is a fellow goes up and down your streetes, much made of, & well respected, in a gray suit, he hath attempted to preach in divers Churches, setting out his throat, with men, fathers, brethren, and sisters, (he would have one expression more then the *Apostle* used) & this is one amongst other his damnable tenents, he saith plainly, that the *Old Testament* is now of no more use then an *Old Almanack*, out of date. O fearefull and horrid blasphemies, what will become of us, if Ecclesiasticall jurisdiction may not be permitted to curbe these execrable insolencies: *revivisse paulisper mi Firmiani Lactanti*. O for a *Hierom*, an *Augustine*, a *Chrysostome*, a *Basil*, a *Lactantius*: with what fury would they dart out their thunderbolts, and with their coruscant beames beat these bats into their accursed holes. The Churches of God daily prophaned, the memory of

of the Saints raised, the monuments of good Christians, and speciall Benefactors to this honorable City, miserably defaced, and with Axes and hammers they breake downe the carved worke thereof, as our Psalmist complaineth: nay, the *Insignia Regalia* cannot escape that fury. In one Church they have pulled downe the *Kings Crowne*, because it had a *Crosse* upon it: I would to God, brethren, that in stead of pulling downe *Antiquities*, wee did all of us endeavour to pull downe the *old man*, and demolish our owne *unsanctified* hearts, in stead of the memory of the *Saints*. The decent, *Munimenta, Repagula, Enclosures, Rayles*, or call them what you will, *Bars* from prophanation, for so I am sure they were, which have stood in many Churches time out of mind, *tumultuously* snatcht away: beloved mistake me not, I conceive, the late order extends only to late alterations, for so it is expressed, *late Innovations*: but I speake of those, which have stood anciently, and they that are so busie in demolishing them, and other Antiquities, without due authoritie, I would wish them seriously to perpend, what *Solomon* saith, *He that breaketh a hedge, a Serpent shall bite him.* Ye know what I mean by *hedge*, and I pray God that they may not one day know and feele, what is meant by *Serpent*. By this meanes, it is a great offence to many humble hearted Christians, to see how the Lords holy Table is prophaned, boyes leaning and sitting upon it. Beloved I beleve there is none of you all would suffer the like indecency in your ordinary Dyning-rooms. I shall tell you a thing which would have made the good Primitive Christians to have trembled themselves out of *joynt*, my selfe was a sad spectator of it; not many dayes since comming into Saint *Sepulchres* Church, a little before the houre of prayer, on a weeke-day, I saw a woman dandling and dancing her child upon the Lords holy Table, when she was gone, I drew neere, & saw a great deale of *water* upon the Table, I verily thinke they were not *teares* of devotion, it was well it was no worse. O let any indifferent Christian judge, whether it had not beene meeter for the Lords Table to have stood railed in, as formerly for above forty yeares together, then to be so polluted, Gods house and

Eccl. 10. 8.

2 Chron. 36.
16.

2 Kin. 18. 4.

holy Utenfils prophaned, and his poore Ministers abused ; there goeth a *Jesuit*, a *Baals priest*, an *Abbey-lubber*, one of *Canterburies Whelpes*, the ordinary language, as we walk the streets. We are become the *Nullificamen populi*, as *Tertullian* complaineth in his time ; the (what should I say ?) the peoples *Nutshell*, their *nothing* ; the Lord of his mercy lay it not to their charge. There is one place I could wish you to look upon, *They mocked the Messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord arose against his people, till there was no remedy.* They had polluted the house of the Lord, and committed many and great sins, but yet God did forbear, till they came to the *misusing* of his *Prophets*, and then there was no remedy, there was no healing, so the Originall most properly imports : the fore was *Gangren'd*, and no hope to preserve a little life, but by *amputation* : misusing in words is not all, they have fallen to *deeds* ; divers Ministers have had the *Surplisse* torn off their backes, and well they scaped with their *skins*. The *Brasen Serpent* of divine institution, when it came indeed to be *Idolized*, was pulled down, but who gave order for it ? good King *Hezekiah*. If we must forbear this Vestment, let us have an *Hezekiah*, our gracious King, with his due *Councell* to command it ; not a rude *Shrovetuesday*-company ; and then we are well content. The book of Common prayer, wherein and wherewith we are specially to *praise* God in his publike worship, compiled and cleansed from Popery by godly *Martyrs*, and sealed with their dearest bloods, now utterly *contemned* and *vilified*, pamphlets printed against it. One amongst the rest, most notorious, a pretended *conference betwixt a Country Gentleman, and one Master Hues*, a Minister (as he is stiled) but sounds more like a *Posthume* of *Hon* the *Cobler*, that late famous preacher of *Saint Nags-head* : what a shame it is for this renowned Kingdome thus to expose themselves to the *subsannation* and scorn both of our domesticke and forraign Adversaries ? Beloved, give me leave to be a *premonitor*, a *forewarner* to you in this place, and to tell you that these things must needs provoke God to heavy displeasure. I have heard some in scoffing manner stile the godly prayers

prayers of our Church by the name of *pottage*; but by my consent, they that will not be content with the *pottage* should have none of the *meat*; nothing will downe with them but what is *extempore*, without premeditation; wherein alas silly soules, what doe they else, but too too often take Gods holy Name in vaine; as if glorious Lord, and God, and heavenly Father deserved no more reverence, than to be used like *posts* and *blocks*, suddenly to be laid hold on, when they are ready to tumble out of their way by reason of their inconsiderate hast, making the Attributes of the highest keep their tongue in play till their rash invention presse a further passage. You shall read that when the *Temple of Jerusalem* was to be built, all the materialls were made ready before they came to be laid in the house; so that in the rearing of it, there was neither Axe nor Hammer heard: if the like method was observed in the building of Gods spirituall Temple, then should we not heare such *hacking* and *hammering*, with such confusion, as if *Babell* were a building, rather than *Bethel* the house of God; or as if the house were rather a *pulling downe* than a *building up*; for they both frame, and reare it at an instant; and therefore our late gracious Sovereigne King *James* of ever blessed memory, in his *Paraphrase* upon the *Lords prayer* (as he writ many excellent Tracts in Divinity) styles such unpremeditated prayer and preaching, monstrous births; and how can they be otherwise than monstrous, that are conceived, & brought forth both, all in one houre? Beloved, mistake me not; *Prayer*, as it is the most *necessary* duty of a Christian; so of all other most *acceptable* to God Almighty, *Oratio fidelis est cæli clavis*, the prayer of the faithfull is the *key* that opens Heaven gate; but then you must not think to wrest it open with a rude *picklocke* of uncouth, undigested, unpremeditated prayer. You know our blessed Lord gives us speciall caution, against *babbling* and *vaine repetitions*; and to use the similitude of that transcendent Authour, I even now alledged, If thou wert to goe before an Earthly King, how wouldest thou precogitate, and meditate all the way, what language to use, and how to behave thy selfe in his presence? and are we not to be much more carefull, when we come to

I King. 6. 7.

Prayer for
raine.

present ourselves before the *King of Kings*? There is not any truly instructed Christian eare, but would *mauſent* to heare their usuall *extravagant* expreſſions. One, and a crowded one, had this Rhetorique, in his Pulpit prayer, *Lord thou haſt been good to us one yeare, Lord thou haſt been good to us two yeares, Lord thou haſt been good to us three yeares, yea Lord thou haſt been good to us even this ſcore yeares, but yet Lord thou art Wanting in one thing, &c.* O fearefull blaſphemy! Another in the great drought of this laſt ſummer, praying for raine had this expreſſion, *Lord there have been ſome ſemblances, and ſome overtures Lord of raine, the clouds indeed were gathered together, but they were ſuddenly diſperſed Lord, Lord thou knoweſt that the kennels of the ſtreets yeeld a moſt unſavory ſmell, &c.* Now let any indifferent Chriſtian judge, whether (inſtead of this ridiculous extemporaty extravagancy) it had not been more ſeemly to have uſed the ſet forme for that occaſion, in our book of Common prayer, *O God, heavenly Father, which by thy ſon Ieſus Chriſt haſt promiſed to all them that ſeek thy Kingdome and the righteousneſſe thereof, all things neceſſary to their bodily ſuſtenance: ſend us, we beſeech thee, in this our neceſſity ſuch moderate raine and ſhowers, that we may, &c.*

Brethren, I heartily deſire a cleare underſtanding of me in this point, our Church doth not ſo ſtrictly tie us to the *ſet forme* in the booke of Common prayer, but that we may uſe prayers of our owne meditation, as before *Sermon*, and after *Sermon*, the *Minifter* is left to his owne liberty: but then we muſt be carefull to guide our words with *diſcretion*. And men in their private families, and by themſelves may, and ought to expreſſe their ſeveral occaſions, as God ſhall be pleaſed to move and direct their hearts by his *holy Spirit*: nay, and I doe earneſtly exhort you in the tender of your owne ſoules, to keep a *conſtant invariable* courſe in this duty, at leaſt *twice* every day, *Morning* and *Evening* upon your knees: and they that neglect it, I pronounce that they are in a moſt wretched dangerous eſtate. But ſtill let not the holy prayers of our Church be deſpiſed: your forefathers would have rejoyced greatly if they might but have had the booke of *Common prayer*

prayer in their owne Tongue, to have made use of in a corner :
and I pray God your children may not desire the like, & want
it. Alas! brethren, your City and Suburbs swarme with open
contemners of this precious Ordinance of God, Ordinance of
God I call it, for certainly the composers of it were endued
with a large measure of Gods holy Spirit. But now, (O unhap-
py times) Anabaptists, & Separatists, Burtonists, & Brownists,
utterly reject it : Infelix lolium & steriles dominansur avena.
And now I am naming them, I shall acquaint you with a
most remarkable passage : Browne the father of the Brown-
ists, from whom they have their name, was the first of note,
that did separate himself from our reformed Church of Eng-
land : and he went into the fields, and woods, and secret cor-
ners, and preached to a number of seduced soules : and the
reason that he alledged was, that we had not a Church, a true
Church he meant : but marke the event, a good Benefice
being offered him, he soon recanted his errour, and he that
before would not acknowledge a Church amongst us, was
very well content to be the Parson of a Church, Achurch, for
that is the name of the place, a Village in Northamptonshire,
where he lived a long time, and dyed but within these seven
yeares. Loe here you may see the arriquity, together with
the sincerity of the brotherhood of the separation. But though
he recanted, and be dead, yet his Sect survives, who conti-
nually clamour, not only in their private Conventicles, but
publicuely in open Church, against our Church, and the go-
vernment thereof, downe with Bishops, downe with Com-
mon prayer, downe with Organs, downe with the Golden Idoll
in Cheape, and downe with, downe upon your knees in recei-
ving of the great Seale of our redemption. As for Bishops:
but case some have been faulty, it may be some Judges have
been faulty, and some Aldermen have been faulty, and some
Parliaments have been faulty, I pray God blesse and guide
this. But shall there be no Judges therefore? No Aldermen?
No Parliaments? Let the parties peccant be punished accor-
ding to pre-establisht lawes : but let their office goe free. I
conceive that by vertue of one branch in the late Protesta-
tion, we are bound to uphold Episcopacy : we are (as much

1 King. 19.

as in us lies) to maintaine the Right of the Subject, but the dignity & means of the Bishops are the right of the subject, that is cleare. Whatsoever any one enjoys according to the Laws of the Land, not hitherto repealed, is the right of the subject, but the dignity and meanes of Archbishops and Bishops are according to the Lawes of the Land, not hitherto repealed: therefore, but to draw towards a conclusion of this, I cannot better compare our times in England, then to the apparition to *Elias* on Mount *Horeb*: first there was a great winde and tempest, which tare the Rocks, and rent the Mountaines, but God was not in the winde: after that there was an *earth-quake*, but God was not in the *earth-quake*: after that there was a *fire*, but God was not in the *fire*: but at last there was a *small still voice*, and God was in that voice. Our *Ancestors* endured a great *storm* and tempest, when the differences were betwixt those two potent houses, *York* and *Lancaster*, but God was not in that tempest: afterward there was an *earth-quake*, ye know in whose Kings raigne, and such an *earth-quake* that shook down all the *Monasteries* and *Abbies*, and that was a great blessing to this Nation, for which wee are ever bound to magnifie and praise the name of our *God*. But for the *revenues*, that is a matter of another consideration, when as in some places of this Land the *impropriator* goeth away with five or six hundred pounds *per annum*, and the poore *Vicar*, who hath the Cure of souls, scarcely 40. pounds. Afterward (with a small intermission) there was a *fire*, I am sure God was not in that *fire*, in those *Marian* times, Queen *Maries* raigne, when as many of our Protestant Martyrs like *Elias* himselfe who saw the vision, were carried up to heaven in *Chariots of fire*. After that, in that second *Deborah's* daies, famous Queen *Elizabeth*, and in that second *Solomons* daies, King *James* of sweet and blessed memory: and in the raigne of our second *Iosiah*, our present gracious Sovereign: whom God almighty long preserve: we have had the *small and still voice* of the *Gospel of Christ*, a quiet and peaceable enjoyment of Gods publique worship, in his holy Ordinances, continued even the full age of a man, till now of late for our sins, the winde hath begun to blow, in the *bauling* and

and *blustering* of turbulent unquiet *schismaticques*, who with the wind of their new *doctrine* and new *discipline*, endeavour to disturb, nay utterly to overthrow the sweet harmonious peace, and blessed tranquillity both of *Church* and *State*. I know right well, there are some will be ready to taxe me for meddling with these things; but tell me I pray you my Masters, what matters, or what men (in point of Gods worship) are out of our reach? I am sure our Commission extends to the highest *Cedar*, as well as to the abject *Hyssop* upon the wall, and the Prophet calls them *dumb dogs*, which will not warn the people of their errors; we are *canes gregis*, and where we see cause, we must sometimes *barke*, and *bite* too: and so I come to give you a view of the *Altors* in this *Chorus* of praise, and they are *Juvenes & virgines, senes cum junioribus*, *Yong men and maidens, old men and children*, praise ye the Name of the Lord.

The parties you see who are to performe this duty, are proportionably matched, and suted together, *Yong men and maidens, old men and children, Ut omnes homines comprehendat, tres differentias enumerat, potestatis, sexus, & atatis: omnes igitur, sive principes, sive privati, sive viri, sive foemina, sive senes, sive adolescentes, laudent nomen Domini.* Our Prophet that he might comprehend all sorts of mankind, makes three differences, of *power*, of *sex*, and of *age*: be they *Princes*, or be they *Subjectts*, *men* or *women*, *yong* or *old*, they must all agree in this, to praise the Name of the Lord; in the former verse, *Prince* and *people*, and here *male* and *female*, *yong* and *old*. And herein is included a double *caveat*, against those two dangerous *Gulphs*, *presumption* and *despaire*, that the yonger sort may not, presuming of long life, defer their conversion to the praise of their maker, he calls them in their *yong daies* to buckle themselves to the service of God. And that the aged may not despaire of the acceptation of their service, he inciteth them also to praise the Lord. For the first, The Prophet in this Psalm calls upon the creatures, the *sun*, the *moone*, the *fire*, the *trees*, to praise the Lord: shall the *sun* reply, I will not doe it now, in the *morning* or *middle* of the day, but when I am setting I will; the *moone*, not now, I am

Bellar. in.
Loc. &
Cajet. &
Carthusi-
anus.

at *Full*, but hereafter in my *Waine* or *Eclipse*: the fire when I am a little *colder*: and the tree, at the *fall of my leafe*: surely they dare not be so peremptory, and yet thou yong man dost the very same, thou resolvest to serve thy Master in old age, when the sunne of thy life is a setting, and in the meane while followest the wayes of thine own heart, but *Remember for all this thou must one day come to iudgement*, God, who is called, *I am*, cares not for *I will be*, or *I have beene*, but onely for him that is now present. Obeware of the deceit of Satan, that thirsts especially after yong and *sweet blood*, he that withholds thee now, if thou dost not suddenly rush out of his clutches, will every day tie a cord more about the *Qui non est hodie, cras minus*, Trees that doe not bud and blossome in the Spring, their owner can expect no fruit from them in Autumne, and like enough in Winter he will cut them downe and burne them, for *cumbring the ground*. O therefore ye that are yong, while the morning sunne of your life adorne you with its glorious *rayes*, addresse your selves to the *praise* of your Maker: an *old man* that is good, *God*, and good men will *love*: but a yong man thats holy, *God* will love, and men and *Angels* will *admire*. Often ruminate upon the uncertainty of life, though never so yong and lusty. O that yong men and maydens, and all, would consider their *fellow-actors*, the *wormes* which *David* in this Psalme calls upon to praise the Lord, and how doe they praise the Lord? I shall tell you one way, by *gnawing* upon the *carkase* of many a damned soule, that died yonger and lustier than thou art, and perhaps had a firmer resolution to have lived to *Gods praise*, if time had been granted them, and these *wormes* will assuredly, how soone thou knowest not, set forth *Gods glory* by executing upon thy body the wages of sinne, corruption. And here I might insist upon divers reasons, to shew, that *conversion* will be far more difficult hereafter, then at the present time. As first custome and habite in sinning, according to that of the Philosopher *Habitus qui multis actionibus acquiritur difficillime amittitur*: 2. the longer we inure our selves in sin, the more *God* doth *clonginquate* himselfe, and withdraw his grace from us. 3. By continuance the power of *Satans kingdome*,

~~down~~ is more established and strengthened in our hearts: and fourthly, by delay, the *faculties* of our minde are daily more and more corrupted. There are many similitudes, which the Fathers, and from them other moderne Writers have used to inculcate into our hearts the great danger of delay. A *Ship* that hath sprung a leake, is more easily stopt or emptied at the first, then afterwards. A *house* that falls to ruine, the longer it runnes on, the more cost and labour will be required in repairing thereof. A man that drives a *Nail* with a Hammer into a piece of Timber, the more blowes he gives it, the more hard it is to plucke it out againe, and it may be stricke up so home that it can never be pulled out, till the Timber come to be *burnt* in the fire. Wouldst thou not judge him a very unwise man, that having made a burthen of *sticks*, and finding it too heauey for his shoulders, should lay it aside, and go and cut down more, and adde unto it? Or couldst thou deem him lesse then mad, that having a great journey to go, and a great burthen to carry, and having choyce of many lusty horses, should let them all passe empty away, and lay all his carriage upon a poore *feeble Iade* that could scarce beare himselfe? If thou shalt say in the morning, thou canst not passe over the *flood*, when at yet the water is low, how shalt thou be able to passe over it at night, when the river swell-eth and the bankes are full? I could spend the whole day in such similitudes and expressions as these, which shew the great danger of delaying repentance, and conversion to the last: but let these suffice, and in the Name of God, deere brethren, as you tender the salvation of your owne soules, make a due application thereof unto your selves, and seriously consider, whether it will be easier for you to repent and amend, now in *youth*, then hereafter in *old age*, now in *health*, or hereafter in *sickness*, now when the burden of your sinnes is *lesser*, or when it shall be *greater*: in a word, now, whiles grace is neere, or when it shall stand at a further *distance*, whiles thou deliaiest, thy *account* is increased, thy *debt* augmented, thine *sin* more strong, thy selfe more feeble, and all the difficulties of conversion, daily more and more multiplied upon thee. Wherefore *yong men and maydens*, whiles ye

are yong, praise the Name of the Lord. And let me desire you in the tender of your owne soules, to carry (at least) this one lesson home with you. *He that repents not to day, hath a day more to repent of, and a day lesse to repent in.* And so to the second sort of Actors, *Senes cum iunioribus, Old men and children praise ye the Name of the Lord.*

That the aged therefore may not dispaire of the efficacy, and acceptation of their service with God, he excites them to praise him too. Although it be a great danger, as I have shewed, for the yonger to deferre, yet it is farre more pernicious for the aged: the yong man may be out in his first part, and yet recover his credit afterward, but thou that art aged art now acting thy last *Scene*, this is the last time thou art to come upon the *Stage*. O therefore be carefull to bestirre thy selfe now: but the craft of Satan so bewitcheth thy heart, that though never so *old*, thou still hopest for longer life. No *stake* so *old*, but may remaine in the hedge one yeare longer, true, and yet ere *Winter* be done, it may chance be pluck'd up, and cast into the fire. This is the *Winter* of thy life, and after it no *spring* to be expected, but thy *resurrection*, which shall be to thy eternall salvation or damnation, according to thy behaviour, in this last part of thy life. But peradventure thou fearest thy service in this decrepit age will be rejected; *Satan* and thy owne lusts have beene served with full *dishes*, and a few abject *scraps* onely reserved for Gods Table. But who art thou that darest argue against the mercies of God? if thy service were not now acceptable, the *holy Ghost* would never haue required it, he commands nothing, but what doth greatly please him in the performance. If now at last, thou apply thy selfe to the praise of God, though never so *old*, thou becomest yong againe by thy second birth, no more *old* in Gods sight, but as a *firstling* of the *flocke*. Looke about thee, and see who is coupled with thee, *children and infants*, Old men and children: *Non hic tantum senibus exprobratur infantia, sed requiritur illorum innocentia.* The Prophet would not onely have thee consider, that thy naturall estate is become like to a *childs*, for *senibus pueri, nec senel fortasse vixi*, Old men are twice *children*, and sometimes not
once

once men. But that the Lord requires the like innocency, and harmlesse disposition, as is in little sweet *Babes*. Babes and infants are called upon to praise God; *Balbutientium etiam voces Deo grate*, even the stammering and imperfect language of yong infants are acceptable to God. Out of the mouthes of babes and sucklings hast thou perfected praise: and therefore our Psalmist ends with them, as the perfection of all. This briefly should instruct parents to instruct their children, and to season their yonger yeares, in the lessons, and grounds of Christianity, as a thing most acceptable to Almighty God: and for the *aged*, I wish that their life may end as this book of *Psalmes*: in the beginning and middle thereof you may reade, sometimes of *prosperity*, sometimes of *adversity*, sometimes of *sin*, sometimes of *godlinesse*, sometimes of *mercy*, sometimes of *iudgement*, variety of doctrine; but in the end he ties himselfe to this one only thing, of *praise to God*. So that in the conclusion, there is scarce any thing to be read, but *praise*, and *praise*, and *praise the Lord*. O let thy life beare a part in this comfort, leave off all other things now, and betake thy selfe wholly to the praise of Almighty God. And so having briefly presented the *Actors* to your view, I shall more briefly (by way of Epilogue) speake somewhat of the object of our praise, *the Name*, which I shall only *Name* unto you, and so conclude, *Laudate nomen Domini, Praise ye Name of the Lord*.

By *Name* is understood, *Deus ipse, quicquid de Deo, & in Deo*, God himself, and whatsoever is in God, or said of God, or done by God: but there is one *Name* above all names, the blessed name *Iesus*, holy, &c to be revered is his Name, as our Psalmist elsewhere. And the Apostle Saint Paul, *He hath given him a Name above all names, that at the Name of Iesus every knee should bow*. And by the grace of God, as long as I have a knee, I shall humbly crave liberty, that it may bow at that Name, when it is ministerially pronounced: for if I should not use reverence at that *Name*, I feare, I should not receive comfort by that *Name*. Let me borrow a little patience, the glory of my blessed Saviour lies at stake, and first I

premise, that I doe not in the least censure them that refuse lowly reverence at that Name, till they may be better informed : for I am confident, that there are many thousands, the deare Saints and servants of God, which doe not use it : neither would I have it done, in an *histrionicall*, *mimicall*, *affected* way, but *gravely*, and *modestly*, as becomes good Christians : and which is the maine, that it never be done, but with speciall inward *circulation* up to God : for if the heart doe not goe along with the body, it is meere hypocrisie, and most grosse Idolatry. There is a Sermon *ex professo*, upon that text in the second to the Philippians preached before our late gracious Sovereign King James, one right well able, and ready enough, to have reprov'd the preacher, if he had done amisse : but he was so far from dislike, that he commanded it to be printed : it was delivered by one, who (I am sure) was no Papist, Doctor Andrewes Bishop of Winchester, that *aterrimus propugnator Ecclesie Anglicanae, Mallens papistarum*, and in his time, the *Atlas*, the *vervex religionis Reformata* : one, that hath given the greatest gash to the Papists, and one of the chiefest *Bel-weathers* of our reformed *Flocks*, and I had rather take the judgement, in a point of Divinity, of that *Theodosius*, and that *Ambrose*, King James, and Bishop Andrewes : than the opinion of ten thousand beside. The text in the Philippians, and so another paralell in the 14. to the Rom. 11. is grounded upon that in *Esa.* 45. 23. where the Prophet speaking of the Messiah, saith, *I have sworn by my selfe, that to him every knee shall bow.* I have sworn by my selfe, and will you have God Almighty *forsworn* ? it is the high expression of that learned Prelate : the Fathers generally doe understand the place in the literall sense, of outward bodily worship. For the objection that there are no knees in heaven, or under the earth : it is most ridiculous, neither are there any *tongues* there in a proper sense : and therefore upon the same ground, we are to make no *orall* or *verball* confession, the reason is plain, Every *knee* shall bow, every *tongue* shall confesse : as the *knee* is to be understood, so the *tongue* is to be understood, that is cleare : well then, if the *knee* be

meta-

metaphorically understood, then the *tongue* is metaphorically understood: for there is the *tongue of the heart* as well as the *knee of the heart*: and if so, there needs no confession at all of our bodily tongue, but only the tongue of our heart, as the knee of our heart, and that were very strange divinity. There is a thing called *redditis debiti*. For as much as God is the God of the body, and soule so will he have homage and reverence both of body and soule: we have tongues, and therefore must use tongues: we have knees, and therefore must use knees. Some speciall expression of bodily worship, for I shall willingly in some kinde admit a *Synecdoche* in those words, but no further: my conscience tels me, that if I expect salvation of my poore *body and soule*, then both *my body and soule* must be humbled in Gods service and worship. And for that other frivolous objection, why do we not use outward reverence at the *Sacrosanct Name Iehovah*, or any other of the Attributes, as well as at *Iesus*? I answer, that in using reverence, in, or at that Name, we do it to all, to God the Father, God the Son, and God the holy Ghost: as when wee say, Our Father, we include all the three blessed persons: for, as *Opera Trinitatis ad extra sunt indivisa*: so our worship is undivided, we worship one God, Trinity in Unity: but in that name we have relation to the principall worke to us sinners, the saving and redemption of our poore soules and bodies by the blood of our blessed Lord: I shall only propound one thing to any impartiall care, I am perswaded, I am bound to bow, thou art perswaded the contrary: suppose, if it could be supposed, that I am in an error, doe you thinke it will be laid to my charge at the great day, as long as I do it with all my *heart*, and all my *soul* too? I am confident, no: but if the neglect thereof shall then appeare to be an error, where art thou then? though I am the meanest of thousands, yet I think I should be able to defend the case, by *Gods holy Word*, ancient *Fathers*, and practice of *Primitive times*. *Dum error calabat Christi*, as Saint *Hierome* hath it. And if my reasons should faile, I have a little parcell of Christian blood and life, ready in all humility to offer in sacrifice for

defence hereof. I will stay you no longer, only conclude
 with my Text, *Yong men and maidens, old men and children,*
praise ye the Name, and especially this *Name* : for to us poore
 sinners, it is a *Name* above all *names*, the *Name* of our
 Lord *Iesus Christ* : to whom with thee, O Father,
 and the holy Spirit, three Persons, but one
 God, be ascribed all honor, glory,
 praise, and thanksgiving,
 from this time forth,
 for evermore,
Amen.



POSTSCRIPT.



Page. 2.

Bish. Andr.
 fo. 477.

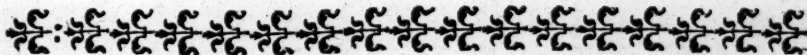
Immediately after the preaching of this
 Sermon, *sallies out* a Sheete of Paper
 under the conduct of that *Worthy Divine*,
 Master *Henry Bur.* entituled *Iesu-wor-*
ship confuted : wherein, amongst others,
 he hath this passage : *They shew that this*
their worship is appropriated unto, and ter-
minated in the very name, and Syllables of J E S U S, as
Bishop Andrewes blusbeth not to affirme in his Court Sermon on
Philip. 2. 10. A most egregious untruth obtruded upon
 that famous *Prelate e diametro* contradictory to what hee
 saith : These are his words : *What ? To the two Syllables?*
Or to the sound of them ? What needs this ? Who speaks of
sound or Syllables ? The Text saith, doe it to the Name, the
Name is not the sound, but the sense, have minde on him that is
named,

John Gualdo

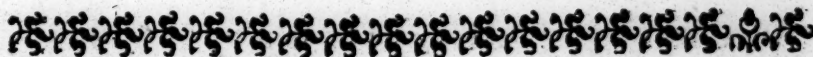
named, and doe his Name the honour, and spare not. The Sermon is extant for every ~~man~~ to peruse. And afterward, not one of all the Fathers did ever so interpret that place, Phil. 2. 10. The impudency of which negative, I cannot sufficiently wonder at, and amongst his Syllogisms (such as they are) the Iesu-worship confuted Authour hath this expression, And that the Name Iesus is the Name above other names, what Divine is so dotish as to imagine it? so bold as to avow it? And yet the apostle in disert words saith: H E E hath given him a Name above every Name, &c. Phil. 2. 10. And the holy Ghost himselfe (by his leave) is so bold as to avow it, and (by his grace) so shall ever the meanest of his poore despised servants.

Pag. 4.

T. H.



FINIS.



(17)
The first of these is the fact that the
author is not a native speaker of the
language. This is evident from the
many errors in grammar and
vocabulary. The second is the fact
that the author is not a professional
writer. This is evident from the
many errors in punctuation and
formatting. The third is the fact
that the author is not a native
speaker of the language. This is
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FINIS

